

# COLUMBIA UNION VISITOR

"THEY REHEARSED ALL THINGS THAT GOD HAD DONE WITH THEM"

Vol. 14

Mount Vernon, Ohio, November 3, 1909

No. 42

## GENERAL MATTER

### Take Heed What You Read

THE world is deluged with books that might better be consumed than circulated. Books upon Indian warfare and similar topics, published and circulated as a money-making scheme, might better never be read by the youth. There is a satanic fascination in such books. The heart-sickening relation of crimes and atrocities has had a bewitching power upon many youth, exciting them to see what they can do to bring themselves into notice, even by the wickedest deeds. Even the enormities, the cruelties, the licentious practices, portrayed in some strictly historical writings, have acted as leaven in many minds, leading to the commission of similar acts. Books that delineate the satanic practices of human beings are giving publicity to evil works. These wicked, horrible particulars need not be lived over, and none who believe the truth for this time should act a part in perpetuating the memory of them. We have no permission from the Lord to engage either in the printing or in the sale of such publications; for they are the means of destroying many souls. I know of what I am writing, for this matter has been opened before me. Let not those who believe the truth engage in this kind of work, thinking to make money. The Lord will put a blight upon the means thus obtained; he will scatter more than is accumulated.

There is another class of books—love stories, and frivolous and exciting tales—that are a curse to everyone who reads them; and this, although the author may attach a good moral. Often religious sentiments are woven all through these books; but in most cases Satan is but clothed in angel robes to deceive and allure the unsuspecting. The mind is affected in a great degree by what it feeds upon. The readers of frivolous and exciting tales become unfitted for the duties lying before them. They

live an unreal life, and have no desire to search the Scriptures, to feed upon the heavenly manna. The mind that needs strengthening is enfeebled, and loses its power to contemplate the great problems that relate to the mission and work of Christ, the plan of salvation. These subjects will fortify the mind, awaken the imagination, and kindle the strongest desire to overcome as Christ overcame.

The youth must take heed what they read as well as what they hear. I have been shown that they are exposed to the greatest peril of being corrupted by improper reading. Could a large share of the books published be consumed, a plague would be stayed that is doing its fearful work upon human minds, and corrupting human hearts. Satan is constantly seeking to lead both the youth and those of mature age to be charmed with foolish stories. None are so confirmed in right principles, so secure from temptation, that they can feel safe, and think no one need feel anxious about them. Resolutely discard all this trashy reading, which will not increase your spirituality, but will introduce into your minds sentiments that captivate the imagination so that you think less of Jesus, and dwell less upon his precious lessons. If you are a learner in his school, you will become like him, and will overcome the manifold temptations as he overcame. What a joy has Jesus in placing the crown upon the heads of those whom his lips can pronounce "good and faithful servants." They have resisted the blandishments of vice. They are victors.

The minds of many of the youth are already sown with seeds of evil, which are ready to spring into life, and produce an abundant harvest. Strive to implant pure principles in the soul. Encourage the youth to store the mind with valuable knowledge. Let that which is good occupy the soul and control its powers, leaving no place for low, debasing indulgences. Let the standard of piety and devotion be elevated.—*Mrs. E. G. White.*

### Testimony Concerning Christmas

IN a testimony published in the *Review* Dec. 11, 1879, our Lord instructs us how he would have us observe Christmas and New Year days. While both Christmas and New Year are human institutions, yet there is no reason for our not properly observing them. Concerning the first of these days, our Lord in this testimony says: "Christmas day, precious reminder of the sacrifice made in man's behalf, should not be devoted to gluttony and self-indulgence, thus exalting the creature above the Creator. Let us who are partakers of this great salvation show that we have some appreciation of the gift, by rendering to God our thank-offering. If we would indulge less in feasting and merriment upon these occasions, and instead make them the means of benefiting humanity we should better meet the mind of God." While giving useful presents to our friends we are prone to forget the dearest Friend of all. Let us make him glad this year by our liberal offerings for missions.

The testimony informs us that "thousands of dollars will be worse than thrown away upon the coming Christmas and New Year in needless indulgences." I hope this will not be true of Seventh-day Adventists. We will have to render an account for every misspent penny. The mission fields, our institutions, need the means we worse than waste in useless and extravagant presents. But our Lord does not condemn giving useful presents at Christmas time. Concerning giving presents to children the testimony says, "There are many who have not books and publications upon present truth. Here is a large field where money can be safely invested. There are larger numbers of little ones who should be supplied with reading. Children need proper reading which will afford amusement and recreation, and not demoralize the mind and weary the body. Most children and young people will have reading matter; and if it is not selected for them, they will

select it for themselves."

What a field for missionary Christmas work is here opened before us. And what more appropriate Christmas present can be given to our children and our friend's children than a year's subscription to the *Instructor*, or *Little Friend*, a copy of "Best Stories" or other truth-filled books?

Concerning Christmas trees I read in this same testimony, "God would be well pleased if on Christmas, each church would have a Christmas tree on which shall be hung offerings, great and small, for these houses of worship. Letters of inquiry have come to us asking, Shall we have a Christmas tree? will it not be like the world? We answer, You can make it like the world if you have a disposition to do so, or you can make it as unlike the world as possible. There is no particular sin in selecting a fragrant evergreen and placing it in the church; but the sin lies in the motive which prompts the action, and the use which is made of the gifts placed upon the tree. "The tree may be as tall and its branches as wide as shall best suit the occasion; but let its boughs be laden with the golden and silver fruit of your beneficence, and present this to him as your Christmas gift."

The houses of worship to which the gifts above referred to were to be given, were two churches for which an appeal was then (1879) being made. Every holiday season the General Conference sends out an appeal for offerings to keep the fields they consider most needy. The Christmas tree plan suggested by Sister White in 1879 might still prove both enjoyable and profitable.

H. M. JUMP

### Personal Applications

PERSONAL application means having an aim and working with all our might to accomplish it.

To begin well is not enough. One must keep on doing well. It is harder to hold on than it is to start.

The Lord has entrusted talent according to ability, and we will be called to account for the unused capabilities as much as for those that are improved. "For all that we might become through the right use of our talent, God holds us responsible. We shall be judged according to what we ought to have done but did not accomplish, because we did not use our powers to glorify God." (C. O. L. p. 363.)

He who has but one talent and yet

applies all his energies in developing it, will accomplish more than he who has many talents and scatters his energies. There is nothing that can take the place of an all-absorbing purpose in life. The one who lives without a purpose in this intense concentrated age, cannot hope to succeed.

It is not talent that men want; it is purpose. Paul said, "This one thing I do." With him it was not many things indifferently, but one thing supremely. A knowledge of the truth is a talent, a most precious one, which awaits our development and improvement.

Let us make the most of our youth. It comes to us but once. If spring put forth no blossoms, summer will have no beauty, and autumn no fruit. Just so with the results of our youth. If it has been trifled away without improvement we dare not look for nobility of character, strength of purpose and high ideals, when we have grown to be men and women.

If, when a child is learning to walk it can be made to fix its eyes upon a certain object the other side of a room, it will reach it if nothing diverts its little mind. But allow its attention to be called away from that object and it will fall. So it is in life. If we have one grand object and yet allow some trifle to take our minds from attaining it, we fall. True, we may rise and begin again. But think of the valuable time wasted. And it is possible for some people to spend all their lives beginning something. It is not the amount of work done that counts for success, it is the amount of intelligent work.

Some may plead lack of opportunity, but he who has life has no such lack. The proper use of life and its lessons, promotes soul education, which is the highest culture of all. After all, education depends more on what is inside a person than outside. Thus one's education is within his own control.

We have seen some young people who work day after day at a task honorable in itself, but which does not tend to cause them to look beyond and above themselves, who never give a thought to the use of their spare moments. Every one of them should be filled with something worth while,—something good in thought, or word, or deed. The idle moment is the time when Satan takes advantage of our weakness. The use we make of our spare moments determines of what character

we are. If we find pleasure in the things that interest the world, ere we know it our hearts will be where our thoughts have been.

If we have a good book at hand, in a single moment we can get a happy, helpful thought, and pass it on. As it speeds on its mission, at least one in the world has been helped. Even without a book we may improve our time in thinking. In the process of natural development, eventually, you know, a thought reaps a destiny. How essential that we be pure and noble in thought.

Paul admonished Timothy to stir up the gift of God which was in him. It may be this gift lies dormant in you and me. Surely God has done his part in placing it within us, and he only waits for the first faint recognition of its presence, and our willingness to co-operate with him in "stirring" it up.

We may be inclined to think that Solomon's wisdom came to him suddenly from Heaven, because it was an answer to prayer; but hear what he says: "I applied mine heart to know, and to search, and to seek out wisdom." It was a matter of time and energy spent in helping to grant the desires of his heart.

We find what we seek with all our heart, and if we look for nothing in particular, we find just that and no more. He who would find wonderful things must often travel alone. The world will not be with him.

"Peopled and warm is the valley,  
Lonely and chill the height;  
But the peak that is nearest the  
storm-cloud,  
Is nearest the star of light."

It is said of Hezekiah, "He did it with all his heart, and prospered. So will the Lord bless our efforts as we strive diligently to accomplish his purpose in our lives.

"The greatest need of the world to-day is the want of men who will not be bought or sold—who in their inmost souls are true and honest—who do not fear to call sin by its right name—whose conscience is as true to duty as the needle to the pole—who will stand for the right though the heavens fall."

We not only may be, but can be all this; if we make the best of all our opportunities and apply our heart unto prayer. In our attempts to attain this standard, we are not only bettering ourselves, but giving to the world the example of a life that is worth living, and thus glorifying our Father.

This faculty of personal application may enter into our daily lives very practically, by Christian thoughtfulness of the comforts and feelings of those with whom we are associated; by faithfulness in our every duty and by improving our spare moments.

With this purpose ever in mind, "Let our eye be single, that our whole body may be full of light."

ALICE FIELDBERG.

### "Liberty" and the Petition Work

WE desire that the petition work shall be taken up and pushed vigorously. We desire also that it shall result in accomplishing the most possible good. Years ago when the Blair National Sunday Rest Bill, the Blair Educational Amendment, and the Breckinridge District Sunday Bill were before Congress, we secured something like seven hundred thousand signatures to the petitions which we circulated against these measures. These petitions were presented to Congress. This work and these petitions, together with the circulation of literature, the holding of meetings, and opposition at public hearings, had effect. The measures were defeated.

Religious measures are again before Congress,—the Johnston District Sunday Bill, and the proposed religious amendment to the Constitution. Both were introduced in the special session, the first in the Senate and the other in the House. Let the petition work be taken up again and carried forward intelligently and energetically. As long as such measures are introduced it is proper to petition and protest against them.

The petition work affords a splendid opportunity to meet with the people and converse with them upon important phases of the message. It also affords a splendid opportunity to circulate religious liberty literature and secure annual subscriptions to *Liberty*. We recommend that those who go out with the petitions take along with them a few sample copies of *Liberty*, and endeavor to secure annual subscriptions to this magazine. Twenty-five cents is not a large subscription price for any journal. In this way we believe that a large number of subscriptions may be secured to this excellent and important magazine, as well as a large number of signatures to the petitions. He is a wise hunter who kills two birds with one stone.

Numbers 1, 2, and 6 of our Re-

ligious Liberty Leaflets—"Principles Too Little Understood," "Sunday Laws," and "Religious Liberty—What Eminent Men Have Said"—are good leaflets to circulate in connection with the petition work.

Congress convenes December 6. Let all petitions be retained until that time, and then sent in, with appropriate letters, to one of the senators of the state, or the representative for the congressional district, in which the petitions were circulated. The text of the two measures against which the petitions are especially aimed is printed on the back of every petition for the benefit of both those who circulate and those who sign them. And let us not forget to sign the petitions ourselves.

W. A. COLCORD, *Cor. Sec. Religious Liberty Association.*

### Keeping Up

THE Lord is the life of his church. He is not straightened for means to accomplish his ends. In all generations he has found some, among the poor fallen sons and daughters of Adam, willing and able to give witness for him because he makes them so. They are not machines, but free agents. They can see good reasons for faith in the blessed Bible and its almighty Author. While the world scoffs at and sets aside as its filth and off-scouring, they keep right on and up, laboring for its best good. The world knows there is a great wrong existing which has long existed, and which, with all its wisdom and boasted power of invention, it has never cured and never can cure. Individuals have been transformed by the pure and undefiled religion of Jesus Christ to the extent that the world has wondered, yet it has not profited by it, and cruelty and injustice stalk abroad to do their work. Every phase of evil that the mind can imagine exists, and the perversion of every right principle, until even worldlings themselves weary of it and so cut short with their own hands the brittle thread.

But there is a cure even for this poor sinsick world, for Jesus bought it and he will yet clothe it in robes of his own beauty. Dear co-worker, it is by his strength and life that you have been kept and are "keeping up." Jesus began his work of creation and redemption with faith that he would finish it to the glory of his Father, and he will finish it with that same faith. He has given himself,

with all of his faith and the rest of his sweet graces, to his dear people. Can we not sing joyfully, "Jesus Is Mine"? Courage then, Christian soldier, the world frowns, that it true, for Isaac Watts once wrote, "It is no friend of grace to help us on to God." It is not worthy of that "salt" and that "light," and in the trouble just ahead it cannot help us. The Author of the third, and last message of mercy, is alone sufficient for these things. Keep up by looking to him. —S. O. James, in the *Workers' Bulletin*.

### The Preacher

THE question as to what constitutes a preacher is at least an interesting one. Is he a preacher, who has completed a certain course of study, and has been granted the legal right to affix some initials to his name? Who wears a distinctive garb, either a black or a white robe, or puts on any distinctive appearance? Or those who have learned to talk wisely about the Bible, without the ability to elucidate a single, vital truth? Bishop John H. Vincent, of the Methodist church, at a recent meeting of the ministers of the Rock River Conference of that denomination, gave utterance to some pertinent remarks from which I glean the following:—

In speaking of the matter of a distinctive garb, the Bishop referred to D. L. Moody as "a great preacher"—a man who preached a whole gospel to all people,—"a lay-preacher," etc.; and that this great preacher did not put on any form of clerical robe, but "appeared in his business coat." Said he, "a gown may conceal deformities, and to some extent modify the effect of personal eccentricities; but it may at the same time limit individuality, and transfer the field of religious responsibility and power from the every-day life to the realm of the ecclesiastical and perfunctory and 'fashionable.'

"The greatest power of the pulpit is the divine indwelling, but the more the man in whom God dwells, appears like an every-day man from the field of every day, the better for the folks from those fields, who listen to him. The first element in the secret power of the pulpit is in the feeling that the pulpit has to do with every-day life. Professional millinery may weaken that feeling. If personality is to be the medium of power in presenting the truth, that personality must be perfectly natural,

free from affectation and the professional tone. To talk to a company of people is more likely to influence them through the truth than to employ what is called the methods and tone of the orator. We speak in public to win individuals to the love of truth, not to build up a church, and not to acquire a reputation for eloquence. We need the ministry of the church not for fine art either in speech or song, but for ethical force and every-day heavenly wisdom in the conduct of human affairs."

The above is all the more significant, coming as it does from one who stands high in a church which has passed the formative state, in a manner, and is standing now where there is strong temptation to conform to the ways that are designed to please. Bishop Vincent is a man of long experience as a minister, and as an overseer of ministerial work, and it is refreshing to know that he does not regard the chief qualifications of the preacher to be an affected manner of speech, or some outward form of dress like the frock coat or the black suit, or to part the hair in the middle, or anything else designed to call attention to the minister professionally; but a living connection with, as well as a knowledge of, divine power. And this knowledge will lead to the proper relation that should exist between minister and people.—*Allen Moon, in Lake Union Record,*

### Our Controversy

THE world to-day contains hundreds of honest men and women, who differ from us in religious belief. They are serving God according to the best light they possess. Others, of course, are going contrary to what they know to be right. But we cannot clearly distinguish between these classes. Hence, we are not to judge either class. If we see a head raised in opposition, we are not to stand prepared to hit it after the order of the fighting politician. Rather, we should seek to save. Possibly the opponent may be a second Saul of Tarsus, who, if enlightened, would become in God's work to-day a great power, as was the famous apostle to the Gentiles.

God has children to-day in every church, Catholic and Protestant alike. We should be careful not to offend them by harsh words or by "big stick" methods. Let us deal with them gently, even if they manifest bitter opposition to what we count most sacred in our religious faith.

We are not to cover up the truth, nor keep back one iota of the plain, positive message for this hour. We are not to lower the standard, or compromise principle. If we do this, we shall indeed be recreant to our trust. But let us proclaim the message in love.

We cannot ridicule men out of error, we cannot argue them into the kingdom. But we can win them by love, even the love of God which is shed abroad in our hearts, and manifests itself in all of our association with our fellow-men.

Our controversy as Christians is not with men, but against sin, against evil principles. Sometimes the men who hold the principles we oppose may be better men than we, not because of the principles, but in spite of them, and because they have the more carefully applied the smaller amount of light they possess. This consideration should lead us to labor humbly and kindly, treating them as brethren in Christ, and not as strangers to his grace.

God has called us with a high and holy calling. He has made us the conservators of a great system of truth. This we are in duty bound to make known to all men. In God's providence it has come to us not because we are better than our neighbors, but that we may act as instruments in bringing it to their attention. Let us use tact in the delicate mission entrusted to us. We may profitably leave to those of this world the employment of worldly diplomacy and "big stick" methods; but we may use the graces of the spirit as manifest in love, meekness, gentleness and Christian courtesy.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."—*F. M. Wilcox.*

### On Your Knees

"I REMEMBER some years ago," wrote a great Scotchman, "climbing Weisshorn, above the Zermatt Valley, with two guides. There had been a series of severe storms; and ours was the first ascent for some weeks. Consequently, we had a great deal of step-cutting to do. We had left the cabin at two in the morning, and it was nearly nine before we reached the summit, which consisted, as on so many peaks of the Alps, of splintered rocks protruding from the snow. My leading guide stood aside to let me be first on the top. And I, with the long labor of the climb over, and ex-

hilarated by the thought of the great view awaiting me, but forgetful of the high gale that was blowing on the other side of the rocks, sprang eagerly up them, and stood erect to see the view. The guide pulled me down. 'On your knees, sir; you are not safe there, except on your knees.'"

Neither are we safe anywhere in the world, unless we spend much time on our knees. We are told that Jesus "kneeling down, and prayed." If he found it profitable to wait upon his heavenly Father, how much more should we spend time before him!—*Selected.*

### Sermon from Death Chair

ADOLPH BERTCHEY, the "gentleman burglar" of Brooklyn, who murdered Frank Jankowski, a Lakewood hotel porter, just before going to the death chair recently wrote his last message to the world, in the form of a sermon. He said:—

"I can add but little to what others have said. I would suggest an early religious training. It should begin with the lisping of the child, and be continuous and never end until death. The child should be given to know the dangers of an environment that is not religion. His associates should be those only that reverence God. The parental responsibility comes in here. The child looks for examples. As the example set before it by its parents or associates is good or bad, so he will in most cases grow.

"If the boy be disciplined in religion with environments good, associations good, and with love as his teacher till he is come to the age of reason, the fruit of the early training will be invariably a moral, religious life. Not all of these came into my early life, but of these that did my one regret is that I did not use them to my advantage."

There is much truth in his statement. His ingratitude for his own home training is largely atoned for by the deep penitence which he expresses at his failure to improve the opportunities which his home afforded him. The important lesson of this sermon, which he made its climax, is the fact, which is as unvarying as the law of gravity, that the most fearful penalty follows the breaking of God's law, and the still more important truth that a loving God, through the mediation of Christ, is willing to forgive the breaking of his law and substitute the reward of righteousness for the penalty of sin.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

—*Christian Herald.*

### A Crisis

THE following words from a contemporary magazine emphasize the position of the church as it stands before the world to-day as forcibly as it could be placed before us. It says, "Every religious body faces to-day a crisis at least as great as slavery and one that will test her as by fire. If she fails, her tragedy will be this, that the very wrong doers to whom she truckles will lose respect for their apologists. Plenty of our great law breakers know perfectly well that much they do is morally indefensible. A man of this stamp was once mildly chided by a clergyman for the free use of round and hardy oaths. He listened to the half-hearted rebuke and answered: 'Come now, parson, you and I are quits; I swear and you pray, but we don't either of us mean anything by it.' A witty dean of a theological seminary in the East was asked by a parishoner why the devil was so often painted with a smile. The dean replied, 'I am afraid that it is because he has found out that so many of us clergymen do his devil work so much better than he can do it, that it tickles him.' Never had the church so noble a field for regenerating service as she has to-day, and her bitterest enemy could wish her nothing worse than that she should be silent, faltering, and inarticulate in hours like these. So far as she sides against reform her awakening will be rude and her penalty costly and heavy to bear. Even now, quickened moral energies of our youths are seeking other channels outside her sanctuary."

With the illustrations that touch the lighter vein there is still more sober gospel truth in the above. The trouble with the churches of the day is that they have lost their message. The popular sinner sits in the front pew and the sermon is made to pass him over unscathed. The work in the home is undone and the truth untold and men go on in sin with the idea that sin is not so sinful after all. The only hope for the church for the present time is to get hold of God's messages for the world, teach them, cry aloud and spare not. Then and only then will the knowledge of what is wrong doing, and the salvation found only in Christ, be known and appreciated for all that it is worth.

—*Caribbean Watchman.*

### EAST PENNSYLVANIA

ELDER W. H. HECKMAN spoke to the North Philadelphia church Sabbath, October 23, and Sunday evening at the First Philadelphia church.

Elder C. S. Weist is now located in Scranton, Pa. His address is 607 Washington St.

From the reports we are receiving from the elders of the different churches, the indications are that they are all entering heartily into the Ingathering campaign with a zeal and earnestness which will spell success.

Evangelist Chas. Baum reports very interesting experiences as the result of following up the tent effort recently held in Pottsville.

Born to Elder and Mrs. O. O. Bernstein, October 24, a fine baby boy. Mother and son are doing nicely.

When this paper reaches you, all the workers of this conference will be out with the different churches giving needed help in the Ingathering campaign.

Elder H. Meyer, who has charge of the German work in Philadelphia, reports that seven have been baptized and have joined the German church in this city as a result of the tent effort recently held.

Evangelist B. M. Heald and wife who are connected with the North Philadelphia church, have launched fully into the Ingathering campaign, and are visiting some of the most prominent people in this city.

### WEST VIRGINIA

TO OUR list of orders for the Harvest Ingathering *Review*, we add 25 papers for A. T. Halstead, making our orders 1913 to date.

Elder MacLay writes that the work at Charleston is encouraging, and he thinks there will be several additions. Some wish baptism.

Brother C. J. Wheeler in sending his canvassing report for this issue, writes: "The dear Lord is certainly

blessing me in my work, and I can see that it was his will for me to take up work in this Conference."

We are grieved to learn of the death of Sister S. Palmer Artlip, which occurred October 22 after an illness of two weeks. Sister Artlip was one of the most enthusiastic missionary workers in the conference, almost constantly trying to get the light of the truth before those with whom she associated.

### VIRGINIA

Warrenton

OUR meetings have been well attended from the first to last, and a good interest is manifested. Some are now keeping the Sabbath, and others say they will soon. We have calls from every direction to come and give this message. We have not been able to respond to all of them, but soon it will be too cool for our tent, then we will answer these calls as fast as we can by preaching in school-houses and holding cottage meetings.

We have been here in the second setting of our tent for about five weeks, and the people appreciate our meetings much more than at the first place we pitched. We believe we will be given a company here that will keep the commandments of God, and will stand ready to meet Jesus when he comes to gather his people to himself. For this we are working and praying, and we ask the prayers of the readers of the VISITOR to pray for us and the work here.

P. W. PROVINCE.

### OHIO

Youngstown

PERHAPS a few lines from this city would be of interest to the readers of the VISITOR. We will send a report of what we are doing here to forward the work of the world-wide message.

After several weeks' absence from our city assisting in the work in Toledo, Brother and Sister F. E. Gibson have returned to take up the work again in this city. It was decided by the church to rent a hall. The committee appointed found a desirable one centrally located, at a very reasonable rent, and we now have had two Sunday night meetings. A number from outside have come in. The offering each night has

been enough to pay the rent. We feel that the hand of God has been in this movement.

A number here in the city are interested, and we hope for good results from the faithful work of Brother Gibson, and his consecrated wife.

A goodly number of *Reviews* have been ordered for the work now before us.

We ask prayers of God's children for guidance in this city.

MRS. A. ALDERMAN, *Clerk.*

WEST PENNSYLVANIA CONFERENCE  
TITHE RECEIPTS

JULY, AUGUST, AND SEPTEMBER  
1909

Albion.....	\$ 36 44
Allegheny.....	94 51
Allegheny German.....	30 25
Altoona.....	82 10
Austin.....	113 22
Bradford.....	110 64
Clearfield.....	54 34
Coudersport.....	248 32
Corry.....	61 88
Corydon.....	57 10
Conneautville.....	68 01
Duke Center.....	14 40
Endiboro.....	10
Eldred.....	49 78
Erie.....	108 59
Greensburg.....	13 24
Huntingdon.....	77 42
Indiana.....	84 17
Jimtown.....	39 03
Johnstown.....	87 32
Lock Haven.....	46 96
Meadville.....	55 58
Midway.....	32 00
North Warren.....	77 66
Oil City.....	48 79
Pittsburg Number One.....	303 31
Pittsburg Number Two.....	87 71
Punxsutawney.....	16 50
Port Allegany.....	91 83
Shingle House.....	30 17
Six Mile Run.....	34 32
Titusville.....	9 00
Union City.....	33 25
Washington.....	66 61
Individual.....	85 52
<b>Total.....</b>	<b>\$2,449 80</b>

A. V. WILLIAMS, *Acting Secy.*

OHIO TITHE RECEIPTS

AUGUST 1909

Akron.....	\$ 37 07
Bellefontaine.....	34 85
Bowling Green.....	35 00
Canton.....	13 95
Chagrin Falls.....	24 48
Chillicothe.....	.....

Canvassers' Reports

Ohio, Week Ending October 22, 1909

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del
Jay Chrisman, Madison Co.		DR	5	37	14	\$44 50	\$	\$44 50	\$
F. E. Harrison Co.		DR	4	22½	11	30 25	11 75	42 00	
R. Minesinger, T'carawas Co.		DR	5	45	14	38 50		38 50	
H. F. Kirk, Carrollton Co.		DR	5	40	8	24 00	9 50	33 50	
C. VanGorder, Fairfield Co.		DR	4	27	8	23 00	7 95	30 95	
F. E. Wagner, Summit Co.		DR	5	38	8	24 00	1 50	25 50	1 50
Ray Corder, Belmont Co.		GC	5	39	10	27 50	8 25	33 75	
Enos M. Horst, Ross Co.		GC	3	26	8	22 25	5 45	27 70	2 70
Wm. M. Deuschle, Ross Co.		GC	4	28	3	8 25	50	8 75	30 00
C. Reichenbaugh, Stark Co.		CK	4	32	31	36 50	70	37 20	
*R. DeGarmo, Summit Co.		CK	5	30	26	35 50	1 80	35 30	
E. E. Shaw, Ottawa Co.		CK	3	17	8	13 00	3 00	16 00	2 50
L. H. Waters, Portage Co.		CK	5	59	5	6 00	1 40	7 40	254 90
Guy Corder, Belmont Co.		BF	5	36	38	41 00	3 75	44 75	
Addie Flenner, Butler Co.		BF	3	13	15	15 50		15 50	
Wm. Shobe, Athens Co.		BR	5		20	38 50	8 50	47 00	
Mrs. F. Wagner, Summit Co.			5	24		28 70		28 70	
<b>Totals</b>			<b>75</b>	<b>513½</b>	<b>227</b>	<b>\$454 95</b>	<b>\$64 05</b>	<b>\$519 00</b>	<b>\$291 60</b>

West Pennsylvania, Week Ending October 22, 1909

†A. Brownlee, Butler Co.	CK	10	88	28	39 50	9 50	49 00	17 75
J. A. Heaton, Huntingdon Co.	GC	5	43	18	51 50	21 35	72 85	40 80
C. Dunham, Indiana Co.	GC	5		1	2 75		2 75	47 95
T. M. Butler, Erie Co.	CK	5	22½	11	15 00	7 40	22 40	
J. Glunt, Blair Co.	GC	3	18	1	2 75	8 65	10 40	3 75
A. McIntyre, Armstrong Co.	SP	5	32	16	19 95	7 40	27 15	
<b>Totals</b>		<b>33</b>	<b>203</b>	<b>75</b>	<b>\$131 25</b>	<b>\$54 30</b>	<b>\$185 55</b>	<b>\$111 25</b>

Chesapeake, Week Ending October 15, 1909

Maryland									
†W. H. Spicer, Talbot Co.	GC	6	42					95 50	
C. B. Tracy, Baltimore City	GC	5	25½	2	5 50	10 80	16 30	100 20	
Leon C. Post, Madison	GC	3	20½	10	27 50	1 60	29 10		
J. W. Siler, Frederick Co.	GC	4	26½	10	29 50		29 50		
†Jos. C. Paden, Oldtown	CK	10	71	25	28 50	4 50	33 00	25 00	
S. N. Brown, Oldtown	CK	4	36	22	25 00	4 80	29 80		
<b>Totals</b>		<b>32</b>	<b>221¼</b>	<b>69</b>	<b>\$116 00</b>	<b>\$21 70</b>	<b>\$137 70</b>	<b>\$220 70</b>	

Eastern Pennsylvania, Week Ending October 8, 1909

E. J. Kasselmeyer, Bucks	DR	4	31	13	35 75		35 75		
W. Reynolds, Montgomery	DR	5	34	10	21 50	50	22 00		
H. J. Albright, Berks	DR	5	40	7	15 25		15 25		
J. L. Gearhart, Lehigh	DR	3	25	4	10 00		10 00	74 75	
L. Layman, Lackawanna	DR	1	7					12 40	
G. Jenkins, "	GC	2	8	3	8 25	6 25	14 50	6 45	
W. P. Hess, Lancaster	CK	5	42	19	14 00		14 00	137 00	
<b>Totals</b>		<b>25</b>	<b>167</b>	<b>47</b>	<b>\$104 75</b>	<b>\$6 75</b>	<b>\$111 50</b>	<b>\$230 60</b>	

West Virginia, Week Ending October 22, 1909

A. T. Halstead, Lincoln Co.	DR	1		1	1 50		1 50	39 61	
D. W. Percy, Preston Co.	GC	5	41	20	55 00	1 00	56 00	1 00	
C. J. Wheeler, Preston	GC	5	42	19	52 25	1 00	53 25	1 00	
<b>Totals</b>		<b>11</b>	<b>83</b>	<b>40</b>	<b>\$108 75</b>	<b>\$2 00</b>	<b>\$110 75</b>	<b>\$41 61</b>	

New Jersey, Week Ending October 15, 1909

Geo. Taylor, Brikgeton	DR	5	35	11	25 25		25 25		
Geo. Blinn, Himperton	GC	4	30	13	35 75	12 00	47 75		
H. Dreyfuss, Alloway	GC	2	6	1	2 75		2 75		
S. W. N. Walker, Bloomfield	CK	3	19	3	3 00		3 00	8 50	
<b>Totals</b>		<b>14</b>	<b>90</b>	<b>28</b>	<b>\$66 75</b>	<b>12 00</b>	<b>\$78 75</b>	<b>\$8 50</b>	

Virginia, Week Ending October 15, 1909

K. Oertley, Radford	SP	7						8 70
C. Pease	BR	12	8	20 50	3 85	24 35		70
E. Robinson, Petersburg	BR	19	10	23 90	7 70	31 60		2 10
M. Jemerson, Richmond	CK	16			3 70	3 70		5 40
<b>Totals</b>		<b>54</b>	<b>18</b>	<b>\$44 40</b>	<b>\$15 25</b>	<b>\$59 65</b>		<b>\$16 90</b>

\*Week ending October 15

†Two weeks

Grand Totals: Value of Orders, \$1,202.90. Deliveries, \$921.16.

Charloe	13 14	Washington C. H.	110 97
Cincinnati	112 20	Waterford	3 11
Cleveland (German)		Wheelerburg	11 25
Cleveland	206 35	Wilmington	179 64
Clyde	101 78	Youngstown	42 09
Columbus	199 62	Zanesville	31 57
Columbiana		Individuals	41 36
Conant			
Conneaut	8 50	<b>TOTAL</b>	<b>\$2,150 49</b>
Corsica	6 00		
Coshocton	48 04	<b>TOTAL RECEIPTS, ALL SOURCES</b>	
Dayton	72 72	Tithe	\$2,150 49
Defiance	6 80	Tract Society	1,505 93
Delaware		First Day Offerings	80 23
Delta		Sabbath-School Donations	285 05
Derwent	29 42	Mission Board	
Dowling		Foreign Missions	319 96
Dunkirk		Religious Liberty	
East Liverpool	6 92	Thanksgiving Review	
Elgin	49 36	Southern Field	
Findlay	59 92	Mount Vernon College Fund	266 28
Greenspring	2 66	Colored Work	1 38
Hamler		Missionary Volunteer Society	50
Hamilton	59 60	India	5 50
Hicksville		Turkey	1 30
Jefferson	5 80	Armenia	
Killbuck	11 53	Orphans and Aged	25
Lagrange	15 25	Mid-Summer Offering	106 49
Lake View			
Leesburg		<b>TOTAL</b>	<b>\$4,723 36</b>
Laura		H. D. HOLTOM, <i>Asst. Treas.</i>	
Liberty Center	39 12		
Mansfield	26 64		
Marshfield	6 00		
Marion	39 05		
Massillon			
Medina			
Mendon			
Middlefield			
Mount Vernon	69 07		
Newark	25 47		
Norwalk	57 78		
West Philadelphia			
Piqua	6 80		
Pleasant Hill	9 83		
Plimpton	33 37		
Pemberville			
Ravenna	45 82		
Reedsville			
Rows			
Shreve			
Spencer	2 25		
Springfield	139 14		
Sherwood			
Toledo	88 08		
Van Wert	8 62		
Walnut Grove	2 50		

This same year, October 11, he married his second wife, Adaline Hale, to which union five children were born. In 1869, he removed to south western Missouri where he began his public ministry, and in 1872 received ordination by Elder James White. About eight years later he went to Arkansas where he labored for six years against fierce opposition, but was successful in raising up believers to the faith, notwithstanding many arrests were made during this time for Sunday labor. In 1891 he was recommended by the General Conference to make Ohio his field of labor and to occupy a place on the Conference committee which he filled with credit. He was afterward chosen to serve on the conference committee several terms in succession. He was a man of sound judgment; true to all points of the faith and loyal to the cause he professed to love. On connecting with the Ohio Conference our beloved brother labored successfully in Washington C. H. where he first located, afterward in Columbus, Dayton, Cincinnati, Portsmouth and Springfield where he finished his work. On March 23, 1907, he was again bereft of his second companion who for nearly fifty years stood faithfully by his side to aid and encourage him in his work. This separation at his advanced age proved a great shock to Brother Wood and her loss in his home was keenly felt. Several months previous to her death, however, he was compelled to retire from active service and give to his loved one his undivided attention and care. This devotion and service drew heavily upon his physical strength and left him worn and enfeebled in body but his mind remained clear and active to the end. As the time of his departure approached every necessary preparation was made for the end and we have every reason to believe that he was fully prepared when the summons came. In closing his last letter to the writer just a short time before his death, he said: "My Bible and the Testimonies of his Spirit have been and are still my sure support. These precious gifts from God coupled with earnest prayer and secret devotion furnish me all necessary comfort and banish all fears." The cause of his affections were due to old age and with comparatively little suffering aside from a sense of exhaustion. Weary and tired, death came as a relief to this aged warrior and without a struggle he fell asleep. The funeral services were held at the S. D. A. church in Springfield conducted by the writer assisted by Elders R. G. Patterson, C. C. Webster, and C. T. Redfield. Brethren Francis Fairchild, W. E. Bidwell, and M. V. Downing were in attendance. "Blessed are the dead which die in the Lord henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

H. H. BURKHOLDER.

**OBITUARIES**

WOOD.—Died at the home of his daughter, Mrs. Miller, in Springfield, Ohio, Oct. 11, 1909, our esteemed brother Elder Joseph Garner Wood aged 83 years, 6 months, and 10 days. Brother Wood was born in Hope, Hamilton County, New York, March 31, 1826. At the age of twenty-one he was united in marriage to Miss Caroline Bass, with whom he lived till Feb. 17, 1859, when she was summoned by the messenger of death leaving three sons and one daughter as the fruit of this union. In November, 1855, he moved with his family to Green County, Wisconsin, where he and his wife were converted under the preaching of Elder Isaac Sanborn and embraced the doctrines of the Seventh-day Adventist Church. He was ordained local elder of the church on June 4, 1859, Elder Wm. S. Ingraham and Isaac Sanborn officiating.

## COLUMBIA UNION VISITOR

OFFICIAL ORGAN OF THE

## COLUMBIA UNION CONFERENCE

of the Seventh-day Adventists

ISSUED FIFTY TIMES A YEAR

BY THE

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## Columbia Union Conference

NOTICE is hereby given that the second biennial session of the Columbia Union Conference of Seventh-day Adventists will be held in the Mizpah meeting house, corner of Oliver and Regester streets, Baltimore, Md., Dec. 2-12, 1909. The first meeting is called for 10 A. M. All delegates will please be present at this time, if possible. Take car from any station that will transfer to Gay street car at Baltimore and Calvert streets, go west on Baltimore street to Wolf street, get off and walk half block to Oliver street, and west on Oliver to Regester street.

E. R. BROWN, *Secretary.*Columbia Union Conference  
Association

THE Columbia Union Conference Association of Seventh-day Adventists will hold a meeting in connection with the Columbia Union Conference session, Mizpah meeting house, Baltimore, Md., Dec. 2-12, 1909, notice of which is herewith given. The first meeting of the Association will be held Dec. 3, 1909, at 11 A. M. The accredited delegates of the Conference session are members of the Association. All legal matters should be attended to at this time.

E. R. BROWN, *Secretary.*

## General Meeting in Erie, Pa.

A GENERAL meeting will be held in Erie, November 10 to 14. All are cordially invited. Room and breakfast will be given free. Dinner and supper will be served in the basement of the church at a very reasonable rate. Let all please come to the church which is located on East Tenth street near German.

F. H. ROBBINS.

## Blessings and Possibilities

EVERY advance step that has been taken in carrying the good news of the gospel to all nations, has been made possible by the individual sacrifice and labor of God's people. Thus far there has been no retreat. Each year the offerings have been more liberal, and more workers have offered themselves for service across the seas.

"Last year the work with the Missions Number of the *Review* was a most encouraging success. About 700,000 copies of this beautiful number were distributed. What a splendid work that represents! Thousands of people engaged in the work, and opportunity was given for many missionary calls and visits, which must have been a great blessing to the friends and neighbors of our people. Looking at it as a missionary movement only, it was a grand success. But in addition to this personal missionary work, funds were collected sufficient to pay all the expenses of the campaign, and \$30,000 was appropriated directly for the support of missionaries.

"God has an abundance in our world, and he has placed his goods in the hands of both the obedient and the disobedient. He is ready to move upon the hearts of worldly men, even idolaters, to give of their abundance for the support of his work,

and he will do this as soon as his people learn to approach these men wisely, and to call their attention to that which it is their privilege to do."

"Do all in your power to secure gifts. We are not to feel that it would not be the thing to ask men of the world for means, for it is just the thing to do."

The success of the *Review* effort depends upon individual faithfulness. The twenty-five laborers sent to foreign fields last year and supported from funds secured in this way, must be supported another year, and every laborer sent out creates a demand for further help.—A. J. S. Bordeaux.

## The Watchman City Campaign

At the last General Conference, held in Washington, much reference was made to the work in the cities.

Sister White seemed burdened to address the people with special reference to the thought of comprehensive missionary work in behalf of the cities of our nation. The question was also considered in the Conference through resolutions and speeches on the subject.

Resolutions were adopted at this Conference with reference to our periodical work in the cities, and the *Watchman* management is planning to do its share of taking hold along this line. To this end a City Campaign in connection with the *Watchman* will be inaugurated with the November number of the magazine. This number of the *Watchman*, as usual, will be of general importance to all parts of the field, but will include some reference to the city of Nashville, the home of the magazine.

It is expected that in this City Campaign work, our people will make a house-to-house canvass for subscriptions to the magazine, as well as secure clubs for transient work. The servant of the Lord, in speaking of the *Watchman*, in a communication of December, 1904, made the following comment among other things:—

"The *Watchman* is to have a place in the field at large.

"It (The *Watchman*) will accomplish much good if it is given an opportunity to do its appointed work in all parts of the world. Its field is wherever subscriptions can be gained for it."

All who will co-operate with us in this City Campaign or in connection with the *Watchman* will not only be doing missionary work in behalf of the people at large, but it will have also a corresponding effect upon the brethren who are publishing the magazine in our Southern Field.

THE WATCHMAN,

Nashville, Tenn.